THE Orthodox Communicant,

BY WAY OF

MEDITATION

On the ORDER for the Administration

OF THE

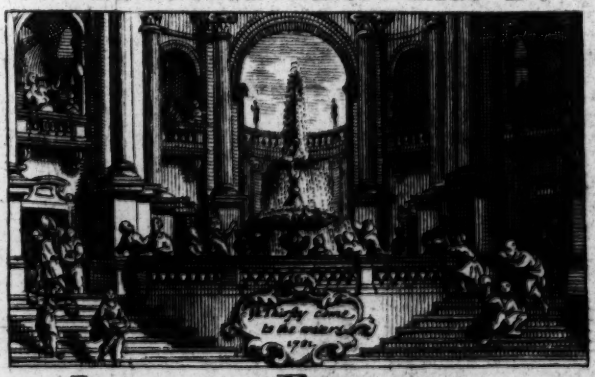
Lord's-Supper,

OR

HOLY COMMUNION;

According to the LITURGY of the

CHURCH of ENGLAND.



LONDON, ENGRAVEN and sold by J. Sturt in Golden Lion Court in Aldersgate Street.

MDCCXXI.

THE PREFACE

THE Intent of Liturgies was to help and instruct man Capacities in their Devotion, and prevent Errour & Superstition in the more Able & Knowing: And as they were compiled by ye most Learned and Orthodox Fathers of the Church in all Ages, there is the less Room for Objection against them.

This being granted, (which I believe no true Son of the Church will deny) I cannot conceive why we should have Recourse to any other Method in our Publick or Private Devotions, than what the Liturgy of ye Church of England prescribes.

Take

Take it in all its Parts, I dare challenge the most Sanctimonious *to answer, whether there is any Blessing to pray for, or Evil to deprecate, but that they are plentifully furnished in either wth. Helps from the* Common Prayer.

I have observed in those many Attempts which have been compos'd by several Hands to prepare People for the Sacrament, particular Forms of Prayer; which, how well soever meant, come short of that Spirit of Devotion wch. is express'd in the Office of the Holy Communion, *and which, whilst they pretend to help the Communicant, do but depreciate the Honour of our* Liturgy, *and bring the* Service *of our* Holy Church *into Contempt.*

These Methods savour much of the Roman Manuals, *or of* Puritannical Wantonness, *which has so often copied from them.*

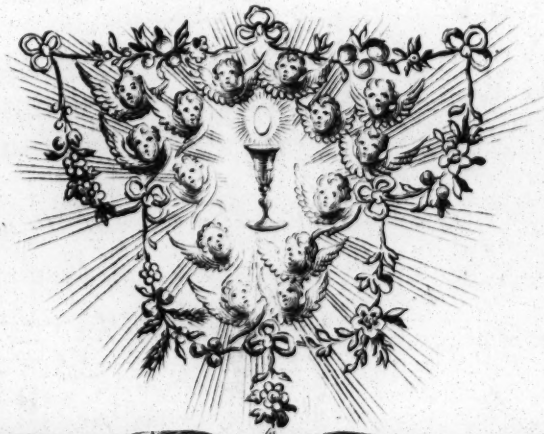
I shall not here controvert wth. those that Dissent from our Church: God reconcile them to us. But let those who profess themselves Members of it,

prac-

practise nothing contrary to Her Discipline and Injunctions; otherwise, to wt. End were Rules and Orders enjoynd.

I design nothing more in this short Essay, than to wean People from their Fondness of less worthy Methods, in order to make them more sensible of the Beauty of the Common Prayer, *which in all its Offices is sufficient to supply any Person with a proper Address to God Almighty on all Occasions; and which, if reverently and judiciously consider'd, is the most easy, commodious, and desirable System of Devotion hitherto extant.*

If it shall please God it answers this End, I have mine; and God sanctify it to us all. Amen.



TO

THE RIGHT HONOURABLE

The Lady Henrietta Cavendishe Holles Harley.

THAT *I have presum'd to beg leave to put these Meditations under the Patronage of Your Ladyships Name, is not from any confidence of the perfectness of the Work, but from a certain knowledge of Your Ladyships ready Inclination to encourage any thing that is sincerely design'd to promote the Worship and Service of* God; *as the sole intention of them is to direct Mens behaviour and warm their affections in the most Awful and Solemn*

Act

Act of Publick Worship: to doubt whether they will obtain Yo.r Ladyships Favour and Protection would be greatly injurious to that Goodness and Piety whereby You are rendred more truly great and honourable, than by the Titles You are so justly possessed of, both from the most Noble Family You are descended from and that which You are so happily Allied to: Be pleas'd then to support by Your gracious Patronage what You so powerfully recommend by Your Illustrious Example, and may the Blessings of Health and Happiness be as remarkably seen in You as Your eminent Virtues are conspicuous; which is the ardent Wish of

May it please Your Ladyship,

Yo.r Ladyships

most devoted Servant

Jno. Sturt.

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A PERSUASIVE TO Frequent Communion.

THE Salvation of the Soul, being of the highest Concern to Mankind, necessarily implies our strictest Care and Regard, and obliges us readily to embrace all Opportunities of improving the Advantages God is pleased to offer us; the greatest of which are those he presents us with in the Blessed Sacrament of the Body and Blood of his Son our Saviour.

To Communicate well is ye greatest Comfort we can receive in this Life; for it is administring Spiritual Food and Sustenance to our Souls. But if we Communicate seldom, we

are

are not only in Danger of losing the Benefit of the foregoing Communion, by relapsing into our former sins, but we starve our Souls.

To convince our selves more plainly of this, let us consider the Analogy or Proportion between Spiritual, and Corporal Nourishment. The Body requires Nourishment proportionable to its Necessity; as when natural Heat consumes our Substance, and whatsoever else serves for its Subsistance.

The same we must allow of Spiritual Food, which serves to recruit the Forces of our Souls, weakened and diminished by the Assaults of our Passions, And for want of this Nourishment, the Life of Grace is by Degrees wasted, and at last totally extinguish'd in us.

Frequent Communion therefore is the only Means we can use, to repair this decay'd Condition of our Souls: It is that alone which restores them to their former Vigour; it is that which not only subdues our Passions, but prevents them from rebelling, and preserves us from sinning again.

There

There is yet another Consideration of great Moment relating to the Soul; and that is, We are to look upon the Soul as in a continual State of Sickness. If the Body be afflicted, we spare for no expence or Care to recover it; why then should we neglect the Soul labouring under Distempers which may bring it to eternal Death? This Thought ought to rouse us out of our slothful sinful Security, and move us to fly with Speed to the great Physician, who alone is able to cure and preserve us from Death, *By the Bread which he hath given for the Life of the World*, John 6.51.

Why should Christians, among whom GOD has chosen his Habitation on Earth, labour under Want, when so great a Treasure is at Hand? Why should they complain of Thirst, when the Fountain of Living Water is at their own Disposal? And why should they suffer themselves to die, having the Author of Life so near them? Let us consider, how pressingly our Saviour invites us to come to him, and how he threatens us, if we refuse; *Unless ye eat my Body*, says he, *and drink my Blood, ye have no Life in you*, John 6.53.

After

After ſuch Threats then, if we do not; and ſo great Aſſurances, if we do come; What ſhall we alledge before ye Divine Tribunal at the Day of Judgment, for our continuing at ſuch a Diſtance from him? They who ſhall excuſe themſelves with the Affairs and Employments of the World, muſt expect this Anſwer; That there is no Concern of ſuch Importance as that of Salvation, which they ought to prefer to all other Things? And they will certainly receive this Reproach, that they have prefer'd their Temporal Enjoyments before their Eternal Happineſs.

To thoſe who ſhall excuſe themſelves with the Indiſpoſitions of their Souls, that they are not worthy of frequent Communion, it may be replied, that their Excuſe is indeed but too true, and yet it is a very bad one. For it is their Duty ſo to live, that they may Communicate often, and to uſe all imaginable Induſtry to render themſelves capable of it.

In fine, the great Obſtacles that keep us from this Duty of Frequent Communion, are Sloth, Indevotion, and Fear.

The Firſt of theſe is owing to the indulging

dulging our selves in Worldly Pleasures; the Second to the Want of a due Esteem of that great Blessing; and the Third proceeds from a mistaken Notion of the Comfort and Satisfaction we receive thereby: And this is, in short, a tacit Resolution not to amend our Lives, but to remain in our Sins; for we fear, if we Communicate frequently, we should be oblig'd to lead a godly Life; and then we must quit all our irregular Affections & Worldly Delights.

These are the Rocks on which our Salvation may but too easily suffer Shipwreck. To prevent which, we must dispose our selves to Communicate often, that we may recieve the Benefit of ye Holy Communion, in order to ye Amendment of our Lives, our Advancement in Virtue, and the Love of God. And if we do thus, we may be assured, the Blessing of God will attend our Devotion; that he will showr new Graces on us, and enable us to serve him better all the rest of our Days in this, that we may perfectly enjoy him in the next Life for evermore. *Amen*.

THE best Direction the Communicant can have in this great Duty of Communion, is very amply, and yet briefly, expressed in ye Catechism; for there we learn these Four Things:

First, For what end the Sacrament of the Lord's Supper was ordained? The Answer is short and full. It tells us, It was ordained for a continual Remembrance of the Sacrifice of the Death of Christ, and of the Benefits which we receive thereby.

Secondly, What are the Parts of the Sacrament. And these are Two:

1. The outward Part, or Sign of the Lords Supper; and they are Bread and Wine,

Wine, which the Lord hath commanded us to receive in Remembrance of his Death.

2. The inward Part, or Thing signified; and these are the Body and Blood of Christ, which are verily and indeed taken and received by the Faithful in the Lord's Supper.

Thirdly, The Benefits we are Partakers of in this Sacrament; and they are, the Strengthening and Refreshing of our Souls by the Body and Blood of Christ, as our Bodies are strengthened and refreshed by the Elements of Bread and Wine.

Fourthly, The Duties required of us before we come to the Lord's Supper; and these are,

1. To examine our selves, Whether we repent truly of our former Sins?

2. Whether we ſtedfaſtly purpoſe to lead a new life?

3. Whether we have a lively Faith in Gods Mercies through Chriſt, & a thankful Remembrance of his Death?

4. Whether we are in perfect Love and Charity with all Men?

Theſe are the Things firſt and chiefly to be conſider'd in this grand Affair of our Souls. For the Help therefore of the Communicants, let them before, and on the Day of Communion, make uſe of the following Method, which is taken from the Office of the Holy Communion, according to the Direction of our Church.

MEDITATION.

Pſalm 103. v. 1.

Praiſe

PRAISE the Lord O my Soul, and all that is within me, praise his holy Name.

2. Praise the Lord, O my Soul, and forget not all his Benefits.

3. Who forgiveth all thy Sins, and healeth all thine Infirmities.

4. Who saveth thy Life from Destruction, and crowneth thee with Mercy and loving Kindness.

See, see, my Soul, the Blessed Saviour of the World, with expanded Arms of Love, inviting thee to that heavenly Banquet, which will satiate thee with eternal Plenty! Advance to meet thy Blessed Redeemer, with that Ardency of Love, which may make thy Duty thy Delight, thy Obedience thy Choice, and draw thee to Heaven, whilst thy Body is grovelling here on Earth.

MEDI-

MEDITATION

On the First Exhortation.

CONSIDER, O my Soul, the infinite Love of thy Saviour, who for a Season quitted the Joys of Heaven, and willingly Submitted to the Calamities of humane Nature, to make thee a Denizen of a happy Eternity.

Let the *Remembrance of his meritorious Cross and Passion* make thee sensible, that it is by him alone thou canst obtain *Remission of thy Sins, and be made a Partaker of the Kingdom of Heaven.*

In most humble Gratitude address thy self *to Almighty God, thy Heavenly Father*; for the great Instance of his Love, in *giving his Son thy Saviour Jesus Christ, not only to die for thee, but to be thy Spiritual Food and Sustenance in this Holy*

ly Sacrament.

Adore the wonderful Goodness of thy Saviour; who, after all his Sufferings on Earth for thee, still lives thy Redeemer in Heaven, and ceases not to make Intercession for thee.

Let thy Gratitude, as far as humane nature will permit, meet his Love with equal Advances; and it will imprint an Heaven on thy Soul here on Earth, and enrich it with unspeakable Joys.

This Love will conquer Sin, & subdue all those transitory Pleasures which fetter and enslave thee; will make thee pursue the Heights of Virtue, and the Purity of Heaven even in this Life.

It is this Love that will give thee a Taste of the Perfection of Angels, & of that Happiness in Heaven of which thrô the Merits of thy Blessed Saviour, thou wilt one Day

Be

be a Partaker.

It is this Love that will sweeten the bitter Cup of Affliction, make the most shocking Circumstances of Mortality pleasant, and teach thee to prefer ye dreadfulest Sufferings for his Name to all worldly enjoyments. By this Love thou wilt not only bear thy Trials, but rejoyce in them, and bless him that hath thought thee worthy to give any Proof of thy Love to him. By this thou wilt triumph in Misery, and be victorious in Death; and whilst thou look'st up to, and confidest in the Authour and Finisher of thy Faith, wilt joyfully bear thy Cross, and in Imitation of thy Redeemer, despise the Shame.

But here, O my Soul, let not these Heavenly Raptures exclude that just Preparation for this divine and comfortable Banquet, which God requires; and our Holy

Church

Church prescribes; but make the strictest Search and Scrutiny into the most Private Recesses of thy Conscience: Spare not the most darling Sin, but divest thyself of all Pollution both of Mind and Body, that thou mayst appear *holy & clean at such a Heavenly Feast, in the Marriage Garment required by God in Holy Scripture, and be received as a worthy Partaker of that Holy Table.*

In Obedience therefore to God's Commands, and the Injunctions of our Holy Church, *I will examine my Life & Conversation by the Rule of Gods Commandments*: I will deplore my own Sinfulness: I will confess my self to Almighty God, and implore his Grace to assist me in the Performance of those resolutions I shall make for Amendment of my Life.

¶ Begin

¶ Begin here with the Office of the Holy Communion, as the Liturgy directs, repeating first the Lord's Prayer, & then the Collect, *Almighty God, unto whom*, &c. After which use this Meditation.

MEDITATION.

CONSIDER, O my Soul, to whom thou addressest thy Self. It is to thy God that made thee; who shewed the Omnipotence of his Power in creating thee in his own Likeness; who from a senseless Nothing brought thee to the Enjoyment of a happy Being. He is that all-wise, all-knowing God, whose searching Eye can penetrate into the most private Desires of thy Heart, and from whom thou canst conceal no Secret.

Humbly implore his Grace to cleanse and purify thy Thoughts, that thou mayst know how

how to love him perfectly and sincerely, and worthily magnify his Holy Name for all his Benefits particularly in lovingly inviting and graciously admitting thee to be a Partaker of the Blessed Communion of ye Body and Blood of his beloved Son.

EXAMINATION

By the First Commandment.

Have I by any Action of my Life, or in Thought questioned ye immense Power, infinite Majesty, and Divine Goodness of God, ye Glorious Creator and Preserver of me and all Mankind?

Have I in any Respect distrusted his Providence doubted of his Omnipotence or any of his divine Attributes?

Have

Have I neglected to believe in him, fear him, and love him, as he has enjoyn'd?

Have I omitted to worship him, thank him, and to put my whole Trust in him; to call upon him, and to honour his holy Name and his Word?

Have I by any Idolatrous Act addressed my self to other Gods, or prophan'd Honour due to the Almighty Creator of the World, by ungratefully confiding in, or acknowledging any other God but him?

Strictly examine thy self, O my Soul, on these Things; and wherein thou findest thy self to have offended, bewail thy Sinfulness; pray to God to have Mercy upon thee, and forgive thee; and beg the Divine Influence of his Grace to assist thee, and incline thy Heart to keep this Law.

EX-

EXAMINATION,

By the Second Commandment.

HAVE I, like ye wanton *Israelites* vainly imagin'd or fram'd to myself any Thing in imitation of ye great God of Heaven and Earth?

Have I sacrilegiously withdrawn my Duty from him, by paying Adoration to ye Work of mine own, or other Men's Hands?

Have I in contempt of his Glorious Majesty, idolatrously and superstitiously bow'd my Knee to any carved or graven Image, or paid that Devotion to the Creature, which alone is due to the Creator?

Reflect, O my Soul, on these profane Abuses with Horrour! Think what Indignity, such vile Acts offer to that jealous God, who will

will allow no Competitor or Partner with him in the Honour due to his Holy Name; and who will, for thy ungrateful contempt, not only punish thee, but thy Posterity too, to the Third and Fourth Generation.

Thus wilt thou, by thy abominable Contempt, instead of Blessings, entail Curses upon thy self and Family.

But if thou actest conformably unto his Word, & keepest his Commandments, he will showr down his Blessings on thee, and for thy Obedience confirm them to thy Posterity.

Consider, O my Soul, the Weight of this Commandment. Here is Majestick Terrour to fright thee from any Abuse of God's Worship; and Paternal Mercy to invite thee to a due Veneration of thy God. He is a terrible God when provok'd; but a merciful and indulgent Father when sin'd to.

Hast

Hast thou in any Part violated this Sacred Law? O return, my Soul, and lay hold on offer'd Mercy, least thou call down Vengeance on thee and thine. Ask Pardon of God for thy Transgressions, & beseech him to incline thy Heart to keep this Law.

EXAMINATION,

By the Third Commandment.

HAVE I at any time blasphem'd the Sacred Majesty of my God by any Oath, Curse, or Perjury; or by any rash, inconsiderate, or unnecessary Invocation, profan'd his Holy Name?

Consider, O my Soul, the dreadful punishment due to such Crimes! GOD will not hold thee guiltless: He is in this, as in the fore-

fore going Commandment, jealous of the Honour due to his Holy Name: *He will not have it defil'd, Lev.* 19.12. by any rash or premeditated Abuse of it.

Retract the Breach of this Law by sincere Repentance, and beg God in Mercy to incline thy Heart to a more strict Observation of it.

EXAMINATION.

By the Fourth Commandment.

HAVE I, in pious commemoration of ye great and glorious Work of God, the Creation of the World, the Preservation and Redemption of it, duly celebrated this Day, by sequestring my self from all Worldly Thoughts and Employments; and not only laid an awful Restraint

ſtraint upon my ſelf, but on all that belong to me; that I and they, in humble and reverend imitation of our great Creator, who reſted on this Day, may have bleſs'd his Holy Name for all the Benefits and Mercies we have enjoy'd thereby?

Haſt thou conſider'd, that God, who hath given thee all thy Time, requires ſome part of it to be paid back again, as a Tribute of ye whole.

Haſt thou, O my Soul, employ'd this Day thus ſet apart by God, in his Worſhip and Service, Publickly and ſolemnly in the Congregation, and privately at Home with thy Family, or in the more private Duties of ye Cloſet, in Praying, Reading, and Meditating?

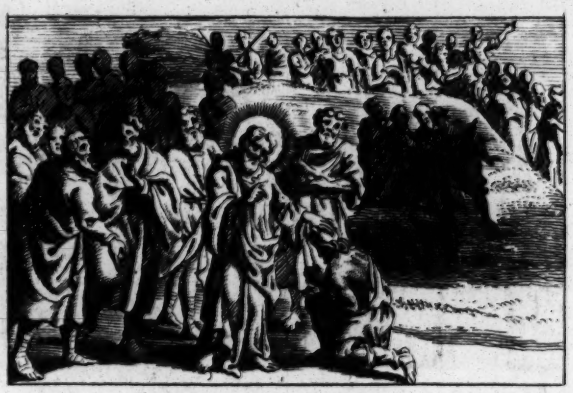
Conſider, the Reſt here enjoyn'd is not only a Reſt from Labour; but the Time which thou ſaveſt from the Works of thy Calling thou art to lay out in Spiritual Duties.

The

The Jews kept Holy the Seventh Day in Remembrance of the Creation of the World, which God on that day finish'd; but thou art to celebrate this Day in Memory of the glorious Resurrection of thy Saviour Christ, by which a Way is made for thee into that better World thou expectest hereafter.

Hast thou duly and reverently Frequented ye Sanctuary of thy God, ye Church? Hast thou consider'd it as his House; the Place where he is in an especial Manner present; and hast thou behaved thy self with that profound Respect and Reverence which is due to the great Majesty that dwelleth there?

Hast thou consider'd that thy Business there is to converse with God; and therefore ought'st to shut out all Thoughts of the World? Otherwise thou profanest that Holy Place, more, than the *Jews* did, who made ye Temple a Market, or those of later Days who turn'd Churches



es into Stables. Be assured polluted thoughts are much the viler Sort of Beasts.

When thou hast duly consider'd Honour and Reverence which God requires of thee to the Place where he is peculiarly present, examine whether thou hast paid that sacred Regard to the Business thou comest about; that is, Attention to his Holy Word? There is no surer Sign of despising any Person, than setting Light by what he says; as on the contrary, if we esteem any One, every Word he speaks will be of Weight with us?

Hast thou therefore, O my Soul, respected Gods Word as thou ought'st, considering it to be the Rule by which thou art to frame all the Actions of thy Life? Hast thou studied it much, read it often, and observ'd diligently what Duties are in it, which God commands thee to perform, and what Sins he charges thee to abstain from?

Con-

Consider, O my Soul in which of these Particulars thou hast violated this Commandment, and therein beg Pardon of God for thy Offence, and implore his Grace to incline thy Heart to a better Performance of it for the future.

EXAMINATION.

By the Fifth Commandment.

HERE, O my Soul, make a strict Enquiry into all thy past Actions, and examine thy whole Conduct and Deportment, toward thy Neighbours; the first of which, that claim thy Regard, are thy natural Parents, thy Father and Mother.

Hast thou honour'd them w.th that Reverence Love and Obedience, which is due to them?

Hast thou in a dutiful Compliance obey'd them

them? Hast thou in a dutiful Compliance obey'd them in all their just Commands?

Hast thou in return of their paternal Care and Love, comforted, supported & cherish'd them, and bless'd thy Almighty Creator; for making them the happy Means of bringing thee into the World; where, upon the exact Performance of thy Duty to them, God will give thee a long and happy Life? which is the Condition of this Law.

But if thou neglectest any Part of thy Duty to them, be assured God will cut thee off in the midst of thy Days.

The next, that in this Commandment require Obedience from thee, are thy Political Parents: Such are Sovereign Princes, and all that are put in Authority under them.

Hast thou therefore, O my Soul, in Thought, Word or Deed, profan'd the sacred Character of thy Prince? Be it ever so secretly in thy

Cham-

Chamber, God will find it out, and judge thee for it. Consider, he is the Representative of God; and in despising him, and his just Commands, thou affrontest the Majesty of Heaven.

Hast thou paid a just Deference and Respect to his Magistrates, and Persons authorisd by him to put in Force the Laws of ye Land thou livest in?

Hast thou submitted thy self to all thy Governours, Teachers, Spiritual Pastors & Masters, who are deputed to instruct thee? These are all Parents, and claim Obedience from thee; which, if thou hast faithfully performed, God will Bless thee, with many and happy Days here on Earth. But if on the contrary, thou hast been undutiful to thy Parents, rebellious to thy Sovereign, disobedient to Magistrates, or contumelious to thy Superiors,

thou

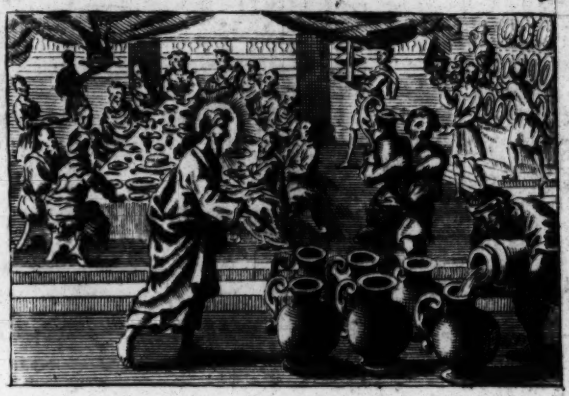
thou must expect to fall short of that length of days which is the Condition of this Precept. Humbly beg pardon of God for all thy Sins, either of Omission or Commission, in this Commandment, & intreat his Assistance to direct thee in the better Performance of it hereafter.

EXAMINATION,

By the Sixth Commandment.

CONSIDER here, thou hast not compleated this Commandment in barely abstaining from dipping thy Hands in thy Neighbour's Blood.

Hast thou, O my Soul, carefully avoided all Occasions of provoking or offending him, such as Derid-



Deriding, Upbraiding, Slandering, Detracting, Quarrelling, and all manner of Evil-speaking? Hast thou returned Good for any Evil intended or offer'd by him to thee?

Hast thou born any Malice or Hatred in thy Heart, entertain'd any revengefull Thought against him, or given way to Anger or passionate Heat?

In whatsoever of these thou findest thy self to have offended, speedily retract it, and reconcile thy self.

Nor think it sufficient that thou hast fulfilled this Commandment in forbearing personal or intentional Evil to thy Neighbour; the same GOD, that disapproves these, requires further.

Hath thine Enemy injur'd or despitefully treated thee? In Return, do him all the friendly Offices thou art capable of. Is he in Distress? Support and comfort him.

Doth

Doth he continue obſtinately to perſecute thee? Let thy Charity oppoſe his Hatred in ſuperior Advances: And thus by Acts of Mercy and Tenderneſs, thou wilt imitate the Father of Mercies, who hath commanded thee to be *merciful, as he is merciful*.

By this Chriſtian Deportment thou wilt thaw his Frozen Heart, and heap Coals of Fire upon his Head; not Coals of Fire to conſume him, but to melt him into mutual Charity.

Beg God's Grace to inſpire thee w.th this great Gift of Charity, the Crown of Chriſtian Virtues, which will not only prevent thee from active Harms, but incline thy Heart to do all good Offices to thy Neighbour.

EXAMINATION.

By the Seventh Commandment.

CON-

ONSIDER, thou hast not sufficiently observ'd this Commandment in only forbearing to defile thy Neighbours Bed. Adultery implies much more.

Hast thou given Way to any lascivious Thought? Hath thy Tongue betray'd any Obscenity of thy Mind in undecent Expressions; or thy Eye by any wanton motion discover'd thy inward Impurity?

Hast thou studiously avoided Sloth, ye Parent of impure Imaginations & Actions?

Hast thou lived abstemiously, carefully shunning all Luxury, & Excess in Meat, Drink and Apparel? Hast thou kept a watchful Guard upon all the Faculties of thy Soul, and suppress'd all inordinate and irre-

irregular Efforts of corrupt Nature?

Consider what great Provocations internal Impurity and external Pollution give thy God, who is perfect Purity; and that in thus Sinning thou defilest that Body, which thy Saviour has so honourably distinguish'd, as to pronounce It to be *The Temple of the Holy Ghost*, and for the Redemption of which for a Time he quitted the Conversation of God in Heaven, and after a painful Life here shed his most precious Blood to cleanse and purify it.

Deplore thy Wretchedness in any or all of these Transgressions, and implore the Mercy of him, from whom no secrets are hid, to cleanse the Thoughts of thy Heart by the Inspiration of his Holy Spirit, that thou mayst avoid all Impurity of Mind and Body, and perfectly love him, who is only pure.

EXAM-

EXAMINATION
By the Eighth Commandment.

HAST thou forborn to abuse thy Neighbour in his Goods, by wilfully stealing or purloining from him any Thing that is his?

Hast thou invaded any Man's Right or Property? Hast thou by any indirect Practice, or fraudulent Art, over-reach'd thy Neighbour in Buying and Selling; imposed on his Simplicity by false Weight or Measure; or taken any Advantage of his Weakness by adulterate Wares?

Hast thou by Bribery, or any other Corruption circumvented him, or us'd any unjust or unlawful Method to assert or procure the Recovery of thy own just

just Right?

Nor think with thy self, O my Soul, that thou hast sufficiently satisfied ye Justice of God in barely abstaining from the Commission of these Sins; there is yet another Test in this Commandment, which thou art to put thy Conscience to. Act sincerely with thy self, and examine thy Conscience on these Articles.

Hast thou at any Time withdrawn or neglected any Part of those Christian Duties, which thou owest thy Neighbour?

Hast thou refused to pay the Labourer his Hire, or any just Debt according to the utmost of thy Ability? Hast thou thrô sordid Covetousness denied thy indigent Neighbour the Use of that Abundance, God has bless'd thee with, or at any Time shut thy Ears to the Cry of the Poor? Have a Care, O my Soul, how thou provokest him

to

to curse thee in ye Bitterness of his Spirit!

Hast thou succoured the Fatherless and Widows? Hast thou, in Imitation of thy Blessed Saviour, visited the Sick and the Prisoner? Hast thou cloathed the Naked, and fed the Hungry? Hast thou been liberal to the Ignorant, in supplying their Want of Knowledge with good Council, and Wholesom Admonition? Hast thou directed into the Way of Truth those that have erred and are mistaken?

In Fine, Hast thou employ'd the Talent God hath trusted thee with to the Uses he intended? If thou hast duly observ'd these Things, he that trusted thee with this Talent, will reward thee with a greater: But wherein thou hast offended, pray to God to pardon and supply thy Deficiencies, & beg of him graciously to incline thy Heart to a stricter Performance of this Law.

EXAM

EXAMINATION,

By the Ninth Commandment.

CONSIDER, O my Soul, the Weight of this Commandment: There is more implied in it, than an evident & direct Perjury or Breach of Oath.

Hast thou therefore injur'd thy Neighbour by any vain Scoffing, Calumny, Disparagement, Evil-speaking, Flattery and Dissimulation, which may affect his Reputation, or Estate? Hast thou dealt fallaciously or treacherously with him, by Lying Equivocating or any Way suppressing & concealing the Truth from him? Hast thou defended his honest Fame, when thou hast heard it calumniated or stained with malicious Aspersions? Hast thou entertain'd charitable Thoughts of him;

him; with Christian Tenderness bemoan'd his Weakness; not hastily suspected or condemn'd his Infirmities; but judiciously weigh'd and consider'd his Errors & Mistakes, and reprov'd him with Love and Meekness? Thus shalt thou for thy Meekness receive the Reward thy Blessed Saviour hath promised, that of *inheriting the Earth*; and for thy studiously endeavouring the Peace and Welfare of thy Neighbour, thou shalt be called *The Child of God*.

EXAMINATION,

By the Tenth Commandment?

HITHERTO GOD has strictly forbid all corrupt and deprav'd Affections: But in this last Commandment he requires a most compleat and exact Innocence from us. We

are not to entertain or encourage ye most minute Thought or Desire of any Thing that deviates from Virtue, or carries the least Weight of Unlawfulness or Sin with it. And it is but highly reasonable, as well as our Duty, that we should at all Times, and in all Places, whensoever we address our selves to him, appear with that Sanctity and Purity of Mind, which becomes his Children and Servants.

Consider then, O my Soul, hast thou thrô sordid Avarice or any unwarrantable Desire, coveted that which belongs to other Men? Hast thou envied thy Neighbour the Enjoyment of a plentiful Fortune, or a good Wife? Hast thou repined at thy own Condition of Life, because others outshine thee in Equipage and worldly Splendour? Has thine Eye been offended that the wise Dispenser of all Things, hath en-

larg'd

larg'd thy Neighbour's, and confin'd thee to narrow Circumstances?

Consider for what End God may have inrich'd him and depress'd thee. The Happiness of his Life may be the Reward of his Virtue, whilst thy Poverty may be the Punishment of thy Folly. Or the Plenty he enjoys may be for a Trial of his Dispensation of it, whilst the same God humbles thee into a Sense of thy Duty, and an Acknowledgment of thy Errours.

Beg pardon of God, O my Soul, for transgressing any of these his Commandments, and continually apply thy self to the Throne of Grace to enable thee piously to resolve; and faithfully to perform the Promises thou shalt make to him; that he would be pleased to imprint his Divine Precepts in thy Heart, that they may

may remain indelible, and put thee constantly in Mind of the great Duties thou owest to thy Almighty GOD, and to thy Neighbour.

When thou hast thus, according to the Direction of the Church, examin'd thy self by the Rule of God's Commandments, carefully read over the rest of the Exhortation.

Meditate seriously upon what is required of thee in every Article of it, mark those Passages that most nearly concern thee, shew thy Sense of thy Failings in the most pungent Sorrow, and aggravate them in their most unhappy Circumstances and heightning Accidents.

But if thy Sins be of so deep a Dye, that by these Means thou canst not quiet thy Conscience, but requirest further Comfort and help, repair speedily to thy Ghostly Father, the Parish Priest, whom God hath

hath entrusted with the Care of thy Soul, or to some other discreet and learned Minister of God's Word: Freely and nakedly discover thy Grief to him, unburthen thy Conscience to him, and shew him thy wounded Soul, that by a full and sincere Confession of thy Sins before him to Almighty God, thou mayst receive the healing Balm of Absolution.

And here consider the Necessity of this great Duty of Confession; which is so necessary to thy Pardon, that thou hast no Promise of Forgiveness without it. The sullen Patient, that refuses to tell his Physician his Malady, can expect no Relief.

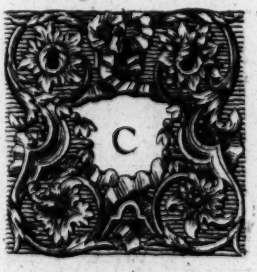
This is thy Case, O my Soul, therefore when thou hast confess'd thy Sins, shewn a hearty Sorrow and abominable Hatred of them, thou wilt be soon sensible of ye Benefit of Absolution, which will recover thy

Con-

Conſcience into ſuch a State of Health, as will enable thee to meet thy Bleſſed Saviour at the Heavenly Feaſt he has prepared for thee. Thus wilt thou quiet thy Conſcience, and avoid all Scruple and Doubtfulneſs.

MEDITATION,

On the Second Exhortation, when the People are negligent to come to the Holy Communion.



CONSIDER, O my Soul, the Long-Suffering and Patience of thy moſt indulgent GOD; who notwithſtanding thy Unworthineſs and Contempt, ſtill invites thee to be a Gueſt at his Table.

Con-

Consider the Dignity of the Person that invites thee, and in whose behalf thou art summon'd; to what Banquet thou art bidden; that it is not to an Entertainment to refresh thy Body, or gratify thy wanton & luxurious Appetite, but to a Heavenly Feast, that will satisfy thy hungry Soul with everlasting Plenty.

Nor art thou invited with Indifference, but with the most pressing Entreaty; he, that invites thee, *Beseeches thee for the Lord Jesus Christ's Sake, not to refuse to come thereto, being so lovingly called and bidden by God himself.*

Wouldst thou not think thy self highly affronted, after thou hadst prepar'd a costly Feast, to find thy self slighted with ye cold Neglect, and trifling Excuses of those thou hadst invited? Would not their Ingratitude warm thee into an angry Resentment?

Con-

Consider then the Danger of refusing this kind Invitation. Thou mayst have worldly Ends in entertaining thy Neighbour. It may be out of Ostentation or Pride to shew thy Vanity or Luxury, or Entail some slavish Obligation on him, & engage him in thy Interest: But God in this has no other End, than thy present & future Happiness.

Though thou hast often provoked him by thy Coldness and Indifference, yet his Fatherly Love and Tenderness continue to reclaim thee.

Consider how dangerous a Thing it is to trifle with offer'd Mercy; & be no longer obstinate, least by thy unthankful *withdrawing thy self from this Holy Supper, thou provokest God's wrathful Indignation against thee;* and never to give thee another Opportunity of reconciling

ciling thy ſelf to him, but to furniſh his Table with more worthy Gueſts.

Worldly Buiſneſs is no Excuſe for thy Abſence from this Holy Banquet; the Salvation of thy Soul is of more Moment than gaining the whole World.

Doth thy Unworthyneſs deterr thee from preſuming to appear at this ſolemn Entertainment? Qualify thy ſelf then for it by Repentance and Amendment.

God is ready on his Part to perform his Promiſe in every Reſpect, Why then doſt thou neglect to prepare thy ſelf?

Are thy Sins of the deepeſt Stain? His Mercy can wipe them out. *Thô they are as Crimſon, he can make them white as Snow, and though they are red like Scarlet, he can make them White as Wool.*

Conſider, they that refuſed the Feaſt in the Goſpel, upon Pretence of worldly Concerns,

cerns, were not only held inexcusable, but esteemed unworthy, and ever after excluded from partaking of that Heavenly Banquet.

God is merciful, but he is also just, & if thou wilt persist to trample on his Mercy, thou mayst expect he will execute his Justice on thee with the utmost Severity.

Lay hold on Mercy in Time; this may be the last Opportunity GOD will give thee of reconciling thy self to him. Reflect on the repeated invitation of the Priest, & Holy Instrument of conveighing this Blessed Sacrament to thee.

He tells thee, he is ready to perform his Office, be not thou backward then to Embrace ye blessed means, but wth Earnestness and Thankfulness prepare thy self to receive this inestimable Blessing.

He importunately invites thee *in the*

Name

Name of God, earneſtly *calls thee in Chriſt's Behalf*, affectionately *exhorts thee, as thou loveſt thy own Salvation, to be a Partaker of this Holy Communion.*

Conſider how he puts thee in Mind of that Gratitude thou oweſt to thy Saviour, who out of meer Pity ſacrific'd his Blood for thee, and without Obligation on his Part ſubmitted to a ſhameful Death on the Croſs, to make thee an Heir of eternal Glory.

O! turn not then thy Back upon ſuch tender Love, but, in a grateful *Remembrance of the Sacrifice of his Death*, duly qualify thy ſelf to be a Gueſt at his Table, as he has commanded.

But if thou wilt careleſly neglect theſe loving Invitations, deſpiſe this offer'd Mercy, and wilfully decline the Converſation of thy Brethren, who *come to feed on that moſt heavenly Food*; be aſſured GOD will high-

highly resent the Affront, & for unthankfully seperating thy self from the Congregation of the Faithful, will cut thee off from the Enjoyment of those Blessings he has promis'd to all that love and fear him.

Consider these things seriously, and, whilst God graciously gives thee Opportunity, *return to a better Mind*: Be no longer obstinate in thy Destruction, but with Sincerity and Chearfulness joyn with the Priest, who tells thee, *he shall not cease to make his humble Petition to Almighty God*, to restore thee to his Favour.

¶ When thou hast duly examin'd and prepar'd thy self for receiving the Holy Communion, and the Day appointed for it is come, address thy self with Reverence and Humility to God; and, whilst the Person appointed collecteth the Alms of the Con-

Congregation, ſeriouſly and devoutly meditate on ſome of the Sentences after this or ſuch like Manner.

Let your Light ſo ſhine &c.

May God ſo enlighten me with his Grace, that I may be a happy Ornament of my Profeſſion, and that by my pious Example others may glorify our Father which is in Heaven.

Lay not up for your ſelves &c.

Earthly Treaſure is vain & tranſitory, ſubject to Corruption and Loſs: Study O my Soul, to purchaſe a Treaſure in Heaven, which nothing can corrupt, which is liable to no Decay, and which no Body can deprive thee of.

Whatſoever ye would &c.

Pray

Pray to God to inſpire thee with a true Senſe of Juſtice, that thou mayſt not do that to others, which thou wouldſt not have done to thy ſelf.

Not every one that ſaith, &c.

Conſider, it is not a bare Profeſſion of, or ſimple Invocation on the Name of God, that ſhall admit thee into the Kingdom of Heaven, but a due Performance of thy Father's Will.

Zacheus *ſtood forth and ſaid* &c.

Pray for Charity, that, according to ye Ability which God hath given thee thou mayſt warm and comfort ye Bowels of the Poor, and all that ſtand in Need of thy Help and Aſſiſtance; and that thou mayſt make Reſtitution to all thou haſt done Wrong or Injuſtice to.

¶ And

¶ And so on, in Proportion to the Time that the Priest receiveth the Offerings, and placeth them on the Table: Then joyn heartily with ye Congregation in the Prayer for ye Church Militant.

MEDITATION

On the Third Exhortation at the Time of the Celebration of the Holy Communion; which thou mayst likewise use whilst the Congregation is gathering together, or any Time before.

LEAST any vain Security betray thee into Presumption, Consider, O my Soul, whether thou hast sufficiently followed ye Advice of ye Blessed Apostle St. *Paul, indili-*

ligently trying & examining thy self before thou presumest to eat of y. Bread, and drink of that Cup. Consider the vast Benefit thou wilt obtain by receiving this holy Sacrament *with a true Penitent Heart and lively Faith:* (For then thou spiritually feedest on thy Blessed Saviour, thou art then truly the Temple of the Holy Ghost, which will always accompany and inspire thee with his Divine Influences; then thy Redeemer is incorporated w. thee, and thou with him.)

And with Horrour reflect on the Danger of unworthily presuming to enter into his Presence, & approaching this Holy Feast without the Wedding-Garment.

For then thou art as much guilty of ye Body and Blood of thy Saviour as the very Jews, who actually crucified him in Person; thou repeatest their Cruelty; thou

thou makeſt his Wounds bleed afreſh; and that Cup, which worthily receiv'd, ſhould be the Means of reconciling thee to thy injur'd God, and the Salvation of thy Soul, will prove thy Damnation.

Thy raſh and inconſiderate Preſumption *will kindle God's Wrath & Indignation againſt thee, will provoke him to plague thee* with loathſom and painful Diſeaſes, to afflict thee with innumerable Troubles & Calamities; make thy whole Life one continued Series of Sorrow; and at laſt ſnatch thee out of this World by ſome ignominious and ſhameful Death; when thou wilt be as unfit to appear before him, as by thine Unworthineſs thou art to approach this Bleſſed Sacrament.

Reflect yet further, O my Soul, on the dire Effects of unworthy Communion.

Thou wilfully baniſheſt thy ſelf further

ther, O my Soul, on the dire Effects of unworthy Communion.

Thou wilfully banisheſt thy ſelf further from the Grace of God, and expoſeſt thy ſelf more to the Power of Satan.

Thou forfeiteſt the Favour and Protection of him that took thee out of thy Mother's Womb, and who was thy Hope in thy Infancy.

Thou depriveſt thy ſelf of the Benefit of that Reſtraining Grace, which ſhould prevent thee from falling into new Sins.

Thou deliereſt thy ſelf up to a Blindneſs of Spirit which will lead thee into innumerable Errours.

Thou wilt find ſuch an Increaſe of Vices and Paſſions, as will make thee groan under the Yoke of thy Captivity, and hinder thee from returning to God by true Repentance.

Conſi-

Consider how the Royal Prophet *David* comprisedh these sad Effects in few Words, *Psalm 68. v. 2. 3* when, speaking against the Enemies of Jesus Christ, he prays to God that their Table may prove a Snare to them, and an Occasion of falling: That they may become blind so that they may not see their own Good, and that they may always bend under the Yoke of a miserable Servitude.

If those then who persecuted Jesus Christ (for so doth every unworthy Communicant) without knowing him, are so severely punished; what ought'st not thou to expect, who being baptized into the Faith of Christ, treatest so ill in his own Person him whom thou dost know?

Return therefore, O my Soul, in Time, and lay hold on Mercy. Embrace this Opportunity, which may be thy last.

And

And to prevent the foresaid dreadful Consequences, of which thy Unworthyness will be the Cause, humble thy self before the Throne of God's Grace.

Judge and condemn thy self, that thou mayst not be judged of the Lord.

Bewail thy Unworthiness, and pray to God to accept thee.

Reconcile thy self by a true & sincere Repentance.

Have a lively and stedfast Faith in Christ, and all that he hath revealed to thee.

Have a firm Hope, that God will grant thee all that thou faithfully askest in his Son's Name: And

Entertain a perfect Charity, which will instruct thee to love God above all Things, and thy Neighbour as thy self.

This will be the true Method of amending thy life, by which thou wilt be a worthy

Communicant, and meet Partaker of these Holy Mysteries.

When thou hast thus lamented & condemn'd thy Sinfulness, address thy self in most humble Prostration of Mind & Body to thy God, and thank him for his Condescension in vouchsafing to be reconcil'd to thee, and admit thee to be a Guest at this Holy Feast.

Form to thy self a due Sense of ye great Difference that is between God & thee: Consider thy own Meanness & his Excellency.

That he is a God of Majesty & Glory; thou a poor Worm of the Earth.

He infinite in Power; thou able to do nothing of thy self.

He a God of perfect Purity and Holiness, thou polluted with all Uncleanness.

He unchangeable and constant; thou subject to Alteration every Moment.

He

He Eternal; thou mortal.

And yet after this mighty Disparity, he inclines his Ear to hear thy Prayers.

His Mercy and Pity prevail over his Justice, and he vouchsafeth to accept thy Tears and Contrition.

Ever adore this Goodness, O my Soul, and with earnest & repeated Gratitude bless his Holy Name for this great Instance of his Love.

But above all Things, give most humble and hearty Thanks to God the Father, Son, and Holy Ghost, for that inestimable Benefit *the Redemption of the World*; which could no way be accomplish'd, but *by the Death & Passion of thy Saviour Christ*, who, though God, not only submitted to ye Vileness and Calamity of humane Nature, but humbled himself to the most ignominious Death, the Death of ye Cross,

to ransom miserable Man from ye Captivity of Sin.

Consider, O my Soul, thy Saviour, in his dying Agonies on the Cross.

Think, in most humble Reverence, on those Streams of precious Blood, which flow'd from his Wounds, to wash & cleanse thee from thy Sins.

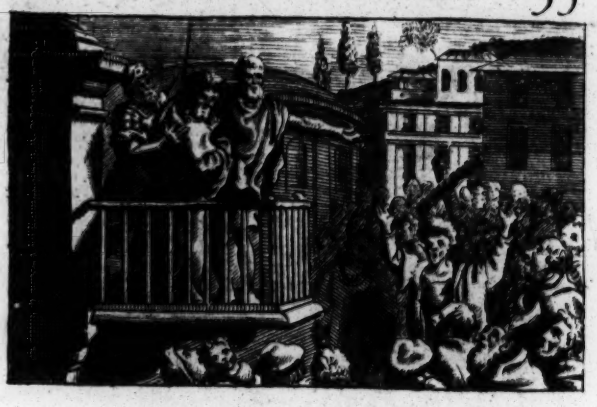
And with the most tender and grateful Resentment acknowledge the Continuance of his Love, who, after he had submitted to Death, lay in the dark Grave, and in ye Shadow of Death, that he might make thee a Child of God and exalt thee to everlasting Life.

Retain O my Soul, a most thankful *Remembrance of the exceeding great Love of thy Master & only Saviour Jesus Christ, thus dying for thee, & of ye Benefits which by his precious Blood-shedding he hath obtain'd*

obtained for thee; who, least thy humane Nature, which is cloath'd with worldly Incumbrances, should forget this inestimable Blessing, *hath instituted and ordained Holy Mysteries, as Pledges of his Love*, that by a constant and thankful Commemoration of his Sacrificing himself for thee, thou mightest obtain everlasting and endless Comfort.

To him therefore, with the Father and the Holy Ghost, always pay (as thou art in Duty bound) thy just Acknowledgment and Thanks; with an entire Resignation submit thy self to his Holy Will and Pleasure, and study to serve him in true Holiness and Righteousness all ye Days of thy Life.

MEDI-



MEDITATION *on the Fourth Exhortation*, Ye that do truly, *etc.*

HAST thou, O my Soul, truly and sincerely repented of all thy Sins? Art thou in Perfect Love & Charity wth all Men? Dost thou forgive thine Enemies, as thou desirest God to forgive thee? Dost thou intend, according to ye Resolutions thou hast made, to lead a new Life; to follow the Commandments of God in an exact Obedience, and from henceforth to walk in his Holy Ways.

Implore Help of the Almighty to assist thee in ye Performance of thy Resolutions & Vows, that thou mayst with due Reverence & Faith draw near, & receive this Holy Sacrament to thy present and future Comfort.

¶ *Note*

¶ *Note*, That the general Confession, which is made by the Priest and all those that are to receive the Holy Communion may be used privately during the Time of Preparation for it; upon which ye Communicant may enlarge according to the Circumstance and Condition of his Life; and wherein he has been a remarkable Offender, there in a more particular Manner to confess and deplore his Sins, and deprecate the Judgments and Wrath of God which threaten him.

MEDITATION

On ye Absolution.

PROPORTIONABLE to the Sincerity of thy Repentance, O my Soul, is the Forgiveness of thy Sins

If

If with true Faith and hearty Repentance, thou turnest to God, he will have Mercy upon thee; he will pardon and deliver thee from all thy Sins; he will confirm and strengthen thee in all Goodness, and bring thee to everlasting Life.

These are the Conditions of Salvation. Be just therefore and sincere to thy self, and God will not fail in any of the Promises he has made to thee in this Sacrament.

MEDITATION *On ye Words of our Saviour*, Come unto me; *etc.*

O GRACIOUS and loving Invitation! Here is Repose for my weary Body, and Refreshment for my tired Soul; after ye weary Pilgrimage of Life, through all the intricate Mazes of Toil & Vexation, Thou, O my Blessed Saviour,

art my comfortable Retreat.

When I shall have gone through all the troublesome Storms of this World, thy Bosom is the only Harbour of Security for me to anchor in; and the Blessed Sacrament of thy Body & Blood the Harbinger that prepares a Place of eternal Rest for me.

On the Words of our Saviour

So God loved the World *etc.*

IN holy Silence awfully adore ye infinite Goodness of GOD, who ransom'd thee from eternal Slavery and Death at no less Expence than the Blood of his beloved Son, who descended from the glorious Mansions of Bliss, to persuade thee to be kind to thy self and that nothing less than everlasting Life should be ye Reward of thy Faith.

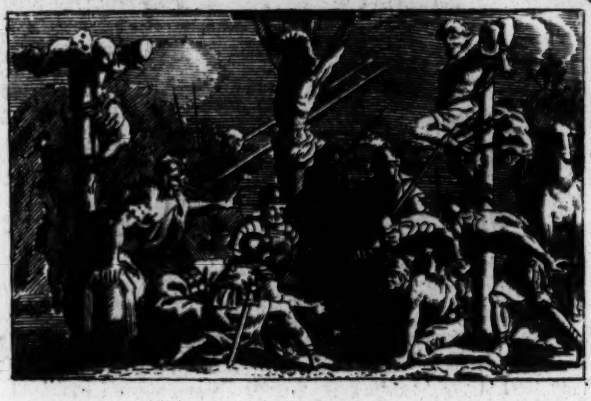
His gracious Condescension and Love

was sufficiently shewn in the Act of thy Redemption: but this Mercy is as oft Repeated as thou addressest thy self to him.

On the Words of St. Paul. This is a true Saying *etc.*

HEAR what the great Apostle saith, whom God Almighty, at the Expence of a Miracle, converted, and whom whilst in ye Flesh, he honoured with the Beatifick Vision; *Jesus Christ* (saith he) *came into ye World to save Sinners.*

He left a Kingdom in Heaven to be a Subject here on Earth: quitted the Company of God and Angels to converse with Man; and all in Pity to our miserable lost Condition, who had forfeited GOD'S Favour. and which could no way be recovered but by this great Condescension of God the Son. *who came into the World to save*



save sinful Men. This is a true Saying indeed, for the Saviour of the World hath confirmed it; and it is worthy of all Men to be received, since they receive the Benefit of it.

On the Words of St John,
If any Man sin, *etc.*

IF I transgress the Laws of an earthly Prince, the Sword of his Justice shall chastise me even unto Death, and no Man shall dare to interpose for me.

But O happy Disparity! I that have so often rebelled against, and provoked the Almighty King of Kings, have an Advocate with him, even his beloved Son Jesus Christ the Righteous, who is the Propitiation for my Sins, and who continually intercedes for me at the Throne of his Father.

For these therefore, and all other Benefits

fits of thy Blessed Saviours Love & Compassion, at all Times, & in all Places, humbly give Thanks to thy Almighty Lord, Holy Father, Everlasting God.

MEDITATION

On the Common Preface.

JOIN therefore, O my Soul, with the Celestial Company of Angels & Archangels in the joyful Chorus of Praise to the Great God of Heaven & Earth; and let all Parts of ye Creation, which are full of his Glory, sing Praises to their Glorious Maker.

On the Preface for Christmas day, *and Seven days after.*

BUT this Day, O my Soul, in a more peculiar Manner, implore God's Grace to disperse those

those Clouds & Darkness which have so long overshadow'd thee, and to cloth thee with the Armour of Light.

Thankfully commemorate with ye Company of the Faithful the great Love of God the Father, *who gave his only begotten Son to take our Nature upon him, and as at this Time to be born of a pure Virgin.*

For ever praise & magnify God ye Son, for *coming to visit thee in great Humility;* and earnestly pray, that by ye Means of his Blessed incarnation, *thou being regenerate, & made his Child by Adoption & Grace, mayst be renewed by his Holy Spirit; and that in ye last Day, when he shall come again in his Glorious Majesty to Judge both the Quick and the Dead,* thou mayst feel ye blessed Effects of his great Love, and *rise with him to ye Life Immortal.*

On

On the Preface for Easter day, *and Seven Days after.*

BUT chiefly, O my Soul, consider how thou art obliged to praise thy Almighty Father *for the glorious Resurrection of his Son, who is the very Paschal Lamb* y *was sacrificed for thee; who by overcoming Death, hath taken away the Sins of the World; and who by rising again, as on this Day, hath restored thee to Life everlasting.*

Humbly beseech him, that his special Grace may inspire thy Heart wth *good Desires, and that he may continually enable thee to bring them to good Effect, that thou mayst keep this Feast, not* wth *the old Leaven, neither with* y *Leaven* & *Malice & Wickedness, but with* y *unleavened Bread of Sincerity & Truth:*

That

That thou mayst always be dead unto Sin, and alive unto God, through Jesus Christ.

On the Preface for Ascension-day *and Seven days after.*

SING Praises, O my Soul, to thy Almighty Father; and to his most dearly beloved Son Jesus Christ; who, after his Passion & *Glorious Resurrection, manifestly appeared to his Apostles,* to confirm and strengthen their Belief of what he had promised them; and who *in their Sight ascended up into Heaven, to prepare a Place for them & all that believe truly in him.*

Beg of God, *that thou mayst in Heart & Mind ascend thither; and dwell w.th him continually, who liveth & reigneth there.*

On the Preface for Whit-Sunday.

and

and Seven Days after.

AFTER all these Mercies, thy gracious and merciful God hath added still one more.

After he had punctually Performed his Promises in sending thy Redeemer to ransom thee from the Death of Sin, by sacrificing himself for thee; by rising the Third Day from the Dead, and ascending into Heaven to prepare a Place of Glory for thee: Though thy Great God, *and King of Glory, exalted his only Son with Triumph into the Kingdom of Heaven*; yet he has *not left thee comfortless*, but, *according to his most true Promise, sent the Holy Ghost* to supply his Absence here on Earth, *and to exalt thee to the same Place, whither thy Saviour is gone before thee.*

Humbly invoke the great Majesty of Heaven and Earth, that as he did, as at this Time,

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in a most miraculous Manner, send ye Light of his Holy Spirit, to instruct the Hearts of his Faithful People; so he would graciously be pleased to grant thee such a Portion of ye same Spirit, as may direct *thy Judgment right in all Things, may lead thee to all Truth, and bring thee out of Darkness & Errour into the clear and true Knowledge of him, that thou mayst evermore rejoyce in his Holy Comfort, through ye Merits of thy Blessed Saviour & Redeemer Jesus Christ.*

On the Preface for Trinity-Sunday.

PRAISE the Almighty and Everlasting God, O my Soul, *who hath given thee and all his Servants by the Confession of a true Faith, to acknowledge ye Glory of ye Eternal Trinity, & in ye Power of the Di-*

vine Majesty to worship the Unity.

Earnestly beg of him, *who is One God & One Lord, not One only Person, but Three Persons in One Substance, to keep thee stedfast in this Faith, and evermore defend it and thee from all Opposers & Adversaries.*

After each of the Proper Prefaces add ye Meditation on the Common Preface, as follows.

Join therefore, O my Soul, with the Celestial Company of Angels & Archangels in ye joyful Chorus of Praise to the Great God of Heaven & Earth, and let all Parts of the Creation, which are full of his Glory, sing eternal Praises to their Glorious Maker.

¶ After the Priest hath, in the Name of all them that shall receive the Holy Communion,

munion, said the Prayer, *We, do not presume* &c. (in which thou art to join with thy utmost Fervency) use the following Meditation, whilst he is ordering the Bread and Wine on the Table.

MEDITATION.

PRESUME not O my Soul, to approach this holy Table upon any fond Dependance on thy own Righteousness, but on the infinite Mercies of God.

The best of thy Performances can entitle thee to no better than the mean Quality of an unprofitable Servant.

Thou art so far from deserving to appear at this Table, that thou art not worthy to gather up ye Crumbs ye fall from it.

But, O most comfortable Consideration & Support, thou hast to do with a God who

is

is all Goodness; Mercy is his Property, & it is as infinite as thy Sins.

Relying therefore wholly on the Merits of thy Saviour, and trusting in his Mercy, ye he hath heard thy Prayers, accepted thy Contrition, and believed the Sincerity of thy Repentance: Beseech him to inspire thee with his Grace, that thou mayst *so eat the Flesh of his dear Son Jesus Christ, & drink his Blood, that thy sinful Body may be made clean by his Body, and thy Soul be washed by his most precious Blood, & that thou mayst ever dwell in him, & he in thee.*

¶ After the Priest hath consecrated ye Bread and Wine, and is receiving them himself, meditate as follows.

MEDITATION.

On the Prayer of Consecration.

SEE

SEE, O my Soul, the blessed Banquet prepared by thy Heavenly Father, and to which his holy Messenger the Priest hath in his Name with repeated Invitations bidden thee.

He hath often admonished thee of ye great Danger of unworthily approaching it, and assured thee of the most comfortable effects of thy worthy Receiving.

Having therefore divested thy selfofall Impurity, and put on the Wedding Garment, ye Robe of Righteousness and Innocence, advance with Comfort and Assurance of the Blessings God hath promised thee.

Tast and see, O my Soul, how gracious ye Lord is, and thou wilt soon be sensible of the Blessing of trusting in him.

Consider the Dignity of this Holy Banquet, a Banquet not prepared by the Art of Man, but by the great Creator of the World,

World, who, out of mere Pity & *tender Mercy* to miserable fallen Man, *hath given his only Son Jesus Christ, to suffer Death upon the Cross for thy Redemption, who made there (by his own Oblation of himself once offer'd) a full, perfect & sufficient Sacrifice Oblation, & Satisfaction for the Sins of the whole World.*

The Banquet thou art now about to feed on, is no less than the pure & immaculate Body, and precious Blood of thy Saviour, which he instituted to support and comfort thee, *until his coming again*.

It is not a Feast of Earthly Dainties, which give but an imperfect momentary Pleasure, but it is a Divine and Spiritual Banquet, wch if thou comest duly prepared, & with true Faith feedest on it, will for ever satiate thy Hunger, and allay thy Thirst.

Consider, O my Soul, the Holy Institutor of

of this Divine Feast, who, after he had sacrific'd himself here on Earth for thee, to put thee in Mind of the Benefits he thereby hath obtained for thee, *did institute, & in his Holy Gospel command thee to continue a perpetual Memory of his precious Death*. Delay no longer then, but wth most ardent Desire prepare to meet the Bridegroom of thy Soul.

Humbly beg, and in most pressing Entreaties beseech thy Merciful Father, that thou mayst *receive these his Creatures of Bread and Wine, according to his Son, thy Saviour Jesus Christ's holy Institution, in Remembrance of his Passion & Death, and be a Partaker of his most Blessed Body and Blood*. Humbly supplicate the Divine Majesty, that thou mayst by no unworthy Act repeat the Treachery of *Judas*; who the same Night that ye Saviour of ye World,

was

was administring this heavenly Banquet to his Disciples, most ungratefully & perfidiously betray'd him; making by his base unworthiness this Blessed Sacrament, which was to have been the happy Conveyance of eternal Salvation to him, ye Instrument of his Damnation.

Bless the Lord, O my Soul, for this spiritual Sustenance prepared for thee; and bless that holy Hand which thy dear Saviour hath deputed to administer this comfortable Food to thee in Remembrance of him.

With most profound Gratitude & Humility, adore the Divine Goodness, which offers thee this Cup of Reconciliation, this Healing Draught, which will cure thy Infirmities, & reconcile thee to thy offended God.

With stedfast Faith believe & be assured, (for thy Saviour hath said it) *This is his Blood of ye New Testament, which was shed for thee & for many for ye Remission of Sins.*

This

This is the Heavenly Draught, which alone can cleanse thee from all Impurity, & make thee white as Snow.

Drink this in pious Memory of thy Blessed Saviour, that thou mayst obtain ye grand Benefit he hath purchas'd for thee at the Expence of his most precious Blood.

Implore the Father of Mercies to impart such a Share of Grace to thee that thou mayst immediately feel the happy Effects of it, in a perfect & compleat Reformation of Life; & beg of God such a continual Supply of it, that thou mayst enjoy the Blessed Presence of thy Saviour till the next Opportunity of renewing this Covenant with him.

¶ Whilst the Priest is receiving ye Holy Communion himself, and distributing it to ye rest of ye Congregation, joyn heartily with him in ye Words of the Office, and earn-

earnestly pray,

That the Body of our Lord Jesus Christ, which was given for him, for thee, & y whole World, *may preserve their Bodies & Souls unto everlasting Life.* And most importunately beg of God, so to assist them & thee at this Instant with his Grace, that they may eat his Bread in pious Remembrance of their Saviour's Passion, *and feed on him in their Hearts by Faith with Thanksgiving.*

Likewise, whilst the Priest is receiving, and administring the Cup to others, joyn with him in the Words of the Office, and pray,

That the Blood of our Lord Jesus Christ, which was shed for all, may preserve their Bodies & Souls unto everlasting Life. Earnestly beg of God so to assist them at this Instant with his Grace, that they may *drink this in Remembrance, that Christ's Blood was shed for them,* and that they may laud

and

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Drink this in pious Memory of thy Blessed Saviour, that thou mayst obtain ye grand Benefit he hath purchas'd for thee at the Expence of his most precious Blood.

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That the Blood of our Lord Jesus Christ, which was shed for all, may preserve their Bodies & Souls unto everlasting Life. Earnestly beg of God so to assist them at this Instant with his Grace, that they may *drink this in Remembrance, that Christ's Blood was shed for them*, and that they may laud

and

and magnify his holy Name in a most thankful Commemoration of his Death and of the great Blessings and Benefits they receive thereby.

When thou approachest the Holy Table to receive, fix thy Mind entirely on the great Blessing thou art about to partake: Joyn with thy utmost Fervency, & in the comfortable Words ỳ Priest pronounces, that God would hear and accept thee; & that thou receiving these Elements of Bread and Wine, in Remembrance of thy Saviours Body and Blood, mayst feed on him in thy Heart by Faith with Thanksgiving.

¶ After thou hast receiv'd the Sacrament, in most profound Humility adore the Divine Goodness; and whilst others are receiving modestly withdrawing into thy place,

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addreſs thy ſelf to thy moſt gracious God and Saviour in the moſt ſolemn Acts of Adoration, Love & Acknowledgment. Meditate on one, or both of the Collects appointed after receiving, as ye time will permit, till ye Prieſt returns to ye Lords Table, and then joyn in ye reſt of the Office as the Church directs.

And when thou retireſt to thy Apartment, addreſs thy ſelf to God in one or both of the Collects aforeſaid. After which uſe the following Meditations, which are chiefly taken from this of ye Holy Communion, or other Offices of the Liturgy.

MEDITATION after Communion.

THOU haſt now, O my Soul, received the Bleſſed Suſtenance, thou haſt earneſtly and faithfully

fully pray'd for.

Bless ye Name of ye Lord, who hath vouchsafed to give thee Possession of his Body and Blood, to permit thee to dwell with him, & unite thee to himself.

O adorable Greatness! O immense Goodness! That hast not only condescended to feed me at thy Table, but hast offer'd thy self to me for Food and Nourishment.

O inestimable Love! O wonderful Condescension of a Lord to his Slave, a God to his Creature, a Saviour to a Sinner!

What return shall I make for the Benefits God hath bestow'd on me, who have received the Cup of Salvation?

Shall I not love Thee continually, O my Saviour, after this Excess of Love thou hast shewn me?

Thou hast express'd thy Love in ye greatest Instance, in laying down thy Life for my

Sake

Sake; and ſhall not I, in Return for this, endeavour only to live for Thee?

Thou haſt this Day wholy communicated thy ſelf to me, and ſhall I not from henceforth be always thine?

Remove from me, O my God, all Ingratitude and Inſenſibility of thy Love and my own Salvation.

Give me Grace to proteſt and Reſolve before Thee, that I will be ever faithful to Thee, and never part from Thee by any Diſobedience to thy Commandments.

Though I have nothing but w is thine, and through my manifold Sins am unworthy to offer Thee any Sacrifice, yet in Acknowledgment of thy Favours, as an Earneſt of the Love which I now Promiſe Thee, I offer Thee my Soul & Body, which thou haſt this Day ſanctified by y Honour of thy Divine Preſence.

I humbly consecrate them both to Thee, since thou hast vouchsased they should serve Thee as a Temple: My Body never more to be employ'd as an Instrument of Sin: My Soul to know Thee, to love Thee, and evermore to be faithful to Thee.

Bless, O Lord, I beseech Thee, ye Present which I now make Thee.

Sanctify them both, since thou hast admitted them to serve Thee this Day.

Let thy restraining Grace prevent my Body from being any more defiled with worldly Pleasure, & my Soul from being over-power'd by my Will to commit any Sin.

Strengthen me in ye Resolution which I here make before Thee.

That I may serve Thee in Body & Soul

That

That I may be able to correct ye evil Inclinations of them both.

That I may be able to fight against & deny my self all my former Delights, and never more gratify my Concupiscence, Anger, Ambition, or any other Passions; but with a due Resignation both of Soul and Body, submit my self wholy to the blessed Direction of thy holy Will and Pleasure.

And now, O my most Indulgent Saviour, since thou hast given me Grace to make this Profession and Resolution before Thee, I beseech Thee continue the same Grace to enable me faithfully to put it in Execution.

I can do nothing of my self, and without thy Assistance.

Strengthen me therefore, O my GOD, that I may conquer all Difficulties which

occur

occur in the Way of my Salvation.

Regard me with ye Eyes of thy Mercy.

Pity my Weakness and let thy Heavenly Grace supply my Deficiencies, that I may faithfully perform the promises I have made to Thee.

O Holy Blessed and Glorious Trinity Father, Son and Holy Ghost, Three Persons and One God, have Mercy upon me now and for ever. *Amen.*

PSALM
XC. Ver. 17.

—— Prosper thou the Work of our hands upon us, O prosper thou our handy work.